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time. I note the statement made by the Member that some of these schools are not really located in places inaccessible to the Elavas. If the Member will send up a list of such schools, an enquiry will be made, and should his statement be found correct, steps will be taken to throw them open to the Elavas.

In regard to Elava *girls*, I have to repeat what I stated to the last Assembly that, in the case of many of the girls' schools, the first effect of forcing Elava girls into them would probably be to empty them of the Brahmin and Nair girls. His Highness' Government are not prepared to force matters in that direction. They hope that the time would come when public feeling would so far have changed that it would be possible for Brahmin, Nair and Elava girls to sit together in all rural places, as the boys of those communities are now doing. *Till then*, the remedy open is, as indicated by me to the last Assembly, for Elavas to open girls' schools of their own, to which Government would gladly give liberal grants. Government are also prepared to open schools specially for Elava girls in places where the probable attendance would justify such opening and where the community is too poor and backward to open schools for themselves. If the Yogam, of which the Member is the representative, would send me a list of the places where they consider it necessary that Government should open girls' schools for Elavas and other castes similarly situated, Government would gladly enquire and do what they can.

In regard to the Sanskrit College and Patasala, Government adhere to the answer they gave to the last Assembly that these two institutions could not now be thrown open to the Elavas.

50. *Raising the standard of the Shertallay English Middle School.*

Mr. Narayanan Nilakantan (Member, Shertallay Taluk) said that there was at present only an English Middle School in the taluk and that the people underwent great trouble in having to send their young boys to Kottayam or Alleppey. He requested therefore that the school might be raised to the High School standard.

Dewan's reply.—The Inspector of Schools will be asked to report on the suggestion made by the Member.

VIII.—Religious and Charitable Institutions.

51. *Certain suggestions for the better management of the religious and charitable institutions.*

Mr. M. K. Govinda Pillai (Member, Trivandrum Taluk) advocated the imposition of certain limitations and restrictions upon the eleemosynary aid that was being given by the State. He observed that an answer to his proposition

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had been vouchsafed in the Dewan's address. The announcement in it, that the wholesale abolition of Oottupuras was not to be thought of, signified more than what appeared on the face of it. He viewed the question, so far as the Government were concerned, as merely a secular administrative measure, and not as one affecting the religion of the Sovereign or of the State, and that it should therefore be dealt with by the Government on the same footing as medical and educational aids. He pointed out that there was an unhappy linguistic mistake which had raised the Oottupura into a semi-religious institution. The motto of the State "ധർമ്മാനുകമ്പാതദേവതം" had been rendered in English into "Charity, Our Household Divinity." That rendering had a catching effect. The original was purely Sanskrit and in that language it meant *duty* and not *charity*. Another erroneous conception connected with the Oottupuras was that they were annexures to temples, the prominent instance coming within the notice of travellers, historians, writers and the authorities being the Sri Padmanabhaswami Temple and the Agrasala. The Oottupura, however, was a recent creation, while the temples or Devaswoms were institutions of great antiquity. The temple of Sri Padmanabha was mentioned in the Brahmanda Purana, one of the Ashtadasa Puranas. The Agrasala or the Oottupura at Trivandrum came into existence only in the time of Ramien Dalawa and it was altogether unconnected with and independent of the dedication of the State to Sri Padmanabha in 1750 A. D. The expenditure on charity grew from year to year until 1030 M. E., when Dewan Mr. Krishna Rao issued a circular order for the closure of Oottoos to Brahmins other than *bona fide* travellers. The Member said that the Oottupuras had therefore a lay foundation and should be treated as such.

The subject had been brought up at the third session of the Assembly, and in the course of his reply, the Dewan stated that the primary intention of the Oottupuras must have been to feed the way-farers alone. At the last session also, the question was moved by Mr. C. Krishna Pillai, who asked for the total abolition of the Oottupuras, while Mr. K. G. Sesha Iyer urged the necessity of an enquiry into the original intention and constitution of State charities. Government were not then prepared to take any action in the manner suggested by the Members. A Commissioner, however, was at the time engaged in a general enquiry into the subject and the report of the enquiry is now in the hands of Government. Mr. Ramachandra Rao, the Commissioner, had brought all his judicial experience and legal learning to bear upon the enquiry. The Member regretted that Government considered it not advisable to publish the report at this stage.

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The financial aspect of the subject also deserved serious consideration. The total expenditure on Oottupuras in 1083 was Rs. 6,32,684. That was only the direct expenditure. If to that was added the portion of the amounts expended on Devaswoms, Palace and Maramat, the total expenditure would not be less than 13 lakhs of rupees. He requested that Government might be pleased, in consideration of the above circumstances, to maintain the Oottupuras as feeding houses for poor and way-worn *travellers*, conformably to the designation of the institutions 'vazhioottoos' (wayside feeding houses.)

The original founders of the institutions had not anticipated the days of increased population, increased drought and increased prices and a certain high water-mark of expenditure must have been contemplated by them in those days. It was therefore necessary to ascertain what that high water-mark was and adhere to and never exceed that, if there was a trust at all; if, however, it was otherwise a new scheme of charities should be started, consistent with the eleemosynary claims of *all* classes of His Highness' subjects.

The Member then referred with gratification to the abolition of the Oottupuras at Ottakkal, Anchal, Elamannur and Poonalur and the reduction of expenditure in the Oottu at Aryankavu and requested that Government might continue the same course in respect of several others also similarly conditioned. The abolition of the Oottus above mentioned was evidently rendered feasible by the convenience afforded to travellers by the opening of the Railway line through those parts. He said that it was possible to immediately abolish the following Oottus also, as they were situated at out-of-the-way and interim stations, *viz.*, Thovala, Vadaseri, Kattathura, Thiruvattar, Parassala, Neyyattinkara, Kadinamkulam, Kazhakuttam, Veeralom, Paravoor, Kalavoor, Pallom and Thiruvalur. As vazhioottoos, the existence of the above Oottus was not justifiable.

The Member concluded by presenting a memorial signed by some of the delegates, asking for the confinement of charity to way-farers and also for the publication of the Special Officer's report.

Mr. K. Krishnan Pandalai (Member, Quilon Taluk) said that he had intended to move for the publication of the report of the Devaswom Special Officer before Government took any action thereon, but in view of the remarks contained in the address that it was not thought desirable to publish the

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report at this stage, he would not press the matter. He however pointed out that the original intention, in respect of Oottupuras, was to feed the way-worn travellers. He calculated that 48 lakhs of people could be fed at the total expenditure of 6 lakhs of rupees, put down as the charges during last year on these institutions, but he would not believe that so many were actually fed. That clearly pointed to the enormous waste of public money. Again, he maintained that the bulk of the institutions could not be held to be endowments, so long as they were not *proved* to be such and he added that it was with a view to get at the evidence in the report as to the real character of these institutions that he desired to have the report published.

Mr. Thomas Mathai (Member, Travancore and Cochin Christian Association, Kottayam) said that the combination of the Devaswom and Revenue departments had been the main objection to the employment of any others than high caste Hindus to most of the appointments in the State. The reservation of appointments in the Revenue department to caste-Hindus had not been in any way specially beneficial to the Devaswoms. The Devaswom department itself was not an example of efficient management and the lines of its administration were unsuited to modern conditions. In asking for an early separation of the two departments in question, the Member said that he should be understood to desire also an improvement in the condition of temple management. The Officer in charge of the Devaswom was the Tahsildar, who had to attend to two other departments, *viz.*, the Revenue and, with the exception of two taluks where a separation was recently introduced, the Criminal. A combination of duties, such as the collection of revenue, disposal of revenue and criminal cases and supervision of temples in a whole taluk, could not conduce to the efficient performance of any of them. The collection of revenue and the dispensation of criminal justice could not be allowed to fall into neglect. The result was that the management of the Devaswoms suffered considerably.

He therefore prayed that the Devaswom department might be separated from the Revenue and Magisterial departments, firstly, in the interests of the welfare of the temples themselves, and secondly, in justice to sections of the population, who, though non-Hindu, were not inferior to their Hindu brethren in culture or efficiency.

Mr. N. Velayudhaperumal Pillai (Member, Agastiswaram Taluk) said that the allotments sanctioned for

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pujas and festivals in religious and charitable institutions were not being properly spent at present and that a good deal of mismanagement was the result. With a view to place the system of management on a satisfactory basis, he advocated the constitution of local Devaswom Boards, with respectable citizens as members thereof to co-operate with the Tahsildars. He also added that the separation of the Devaswom from the Revenue department would not tend to improve matters and that an experiment made in 1064 by the appointment of a Devaswom Kariakar, exclusively to look after Devaswom affairs in the Agastiswaram taluk, had to be given up, as it did not work successfully.

Mr. M. Narayana Kurup (Member, Vilavancode Taluk) spoke on the necessity of maintaining temples in a state of thorough repair. Though a large sum was sanctioned some years ago to put them in order, they still continued to be more or less in the same state of decay and decline. The maintenance of temples in an efficient condition was necessary in the interests of the State as well as of its pious Ruler. If the State exchequer would not admit of funds being diverted at present for that purpose, the Member suggested that loans might be drawn from the temple of Sri Padmanabhaswamy as was done some years ago, and said that there would be no objection to the course, if money could be returned afterwards, with interest if necessary. He recommended that, in the interests of the temples, it was desirable that a lump sum should be allotted and the work of repairs entrusted to the Public Works department, to be done by a Hindu expert Engineer in consultation with the Division Peishkars.

Dewan's reply.—The views of the Members are noted. As stated by me in para 58 of my address, the reorganization of the Devaswom department and the revision of the scale of expenditure in Devaswoms and Oottupuras are now under the consideration of His Highness' Government.

52. Appointment of Managers for Mosques.

Mr. Gulamytheen Pillai of Thiruvithancode (Member, Nominated) said that, owing to dissensions among the Mahomedans, the affairs connected with their mosques in different localities were in confusion and the properties belonging to the mosques were being misappropriated. He observed that, with a view to improve matters, he suggested at the second session of the Assembly that Government might step in and help the community by appointing proper persons selected from the leading residents as managers of local mosques and entrusting the latter with the management. Government then doubted

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